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651 in the Mediterranean, ensconced in Zinder (a tributary of Bornu) as the representative of the Bornu monarch. A slave raid carried on into Bornu territory by the monarch of this petty state, for the purpose of allowing him to pay some of his personal debts, was condoned by the Bornu "consul" because a portion of the spoils from the raid was to be sent to the Shehu. Richardson also expressed the opinion that much of the real power in Zinder was in the hands of the Shehu's Representative rather than with the local authorities.(1)

175
651 From the earliest records extant of the Kanuri empire in Kanem right up until the arrival of the British, a system of tax exemption obtained called the Kahram. Although it most often applied to religious mallams, who were recognized in this way for their esoteric knowledge in matters of law and religion, special services to the king were sometimes [212] rewarded in the same way. These exemptions were always recorded in writ- [451] ing, so that when the British arrived and began instituting their own form of universal taxation many of these documents, some claiming 990 years of [114] exemption, turned up. They were collected, translated and subsequently published by Palmer.(2)

175
692 Judicial power was divided between the political leaders and the Muslim Alkalai (judges), as it is today. In the kingdom of the Mais centered at Birni Gazargamo, traditions tell of the Kainin Kanendi, literally the second to the king. This man was the chief judge of the state and, it is said, the second most important man in the realm.

In the house and the quarter of the Mainin Kanendi were twelve [693] other judges, who with himself constituted the high court of the realm. In the larger towns, the king appointed local mallams to act as judges, from

(1) Richardson, J. Mission to Central Africa; Vol. II, pp. 182ff; 1853
(2) Palmer, H.R. op. cit. pp. 12-51.